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Dr. *HOADLY's*

SERMON

Preach'd on

November 5. 1715.

The Present DELUSION of
Many Protestants,
CONSIDER'D.

IN A
SERMON
Preach'd in the
Parish-Church of St Peter's Poor
in Broad-street
November 5. 1715.
By BENJAMIN HOADLY, D. D.
Rector of the said Church.

The Fourth Edition.

LONDON,
Printed for JAMES KNAPTON, at the
Crown; and TIMOTHY CHILD,
at the White-Hart; near St Paul's Church-yard.
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Price Four Pence.

II. THESS. 2. 11.

And for this Cauſe God ſhall ſend them ſtrong Deluſion, that they ſhould believe a Lie.

THIS Day hath ſo juſt a Title to every Sentiment, and every Signification, of Joy and Gratitude, We can poſſibly entertain, or expreſs, as We are Chriſtians, as we are Proteſ-nts, and as we are Men; that I could heartily ſh that every Thought, and every Token of Un-ſineſs, might be baniſhed far from it. But nce it is ſo, that it bears upon it, not only the gnatures of God's repeated Mercy to this Na-on; but the Marks of an Ingratitude and Stu-dity, perhaps not to be equall'd in all Hiſtory: nce it doth not more effectually call to our ind that Great Wonder of Providence, to which gave a Beginning within our own Memory, d which our own Eyes have ſeen compleated; an it points out to us that Scene of Iniquity and bellion, which is now open'd in order to perplex

and unravel that lovely Frame of Things, which Heaven it ſelf hath wrought for us: The Commemoration of the Bleſſings of this Day, cannot but lead our Thoughts, at preſent, to the Attempts of Thoſe, who would rob us, and all our Poſterity, of them; and muſt create in us an Aſtoniſhment, mixed with Pity and Indignation, at the Conduct of many amongſt Us, from whom the Ties of Religion, the Solemnity of Oaths, the Security of all that is valuable in this World, the Intereſt of their Native Country, and all the Obligations of Honour, and Conſcience, required and demanded another manner of Behaviour.

It is a Conduct indeed, which can hardly be reſolved into any thing, but a *Fatal Deluſion*, ſent down upon them, as a juſt Puniſhment of their Ingratitude for the greateſt Public Happineſs that ever any Nation enjoyed; and will at leaſt give us a ſenſible Demonſtration, that as in Religion, according to the *Apoſtle*, a perverſe and willful Oppoſition to *Truth*, naturally, as well as by the Juſtice of God, leads, in the End, to a Belief, and Confidence, in every thing abſurd and unreaſonable: So in worldly Matters, Ingratitude, and Inſenſibility, under the Public Bleſſings of Providence, leads Men, ſtep by ſtep, to miſtake Evil for Good; to court Miſery for Happineſs, and to purſue their own Ruine, under the Notion of ſomething Deſirable: And that, in both Caſes, it is but juſt in Almighty God to puniſh Men for their Willful Baſeneſs of Spirit, by leaving them intirely to the Conduct of it; and, in the *Scripture Phraſe*, *to ſend them*, who will not

not know the Value of Truth or Happineſs, freely offer'd to them, *a ſtrong Deluſion that they ſhould believe a Lie*; and be led blindfold, by the greateſt Abſurdities, againſt all the Evidences of Reaſon, and Experience, into the paths of Ruine and Deſtruction. Nor were there ever indeed more ſurprizing Inſtances of this, than what our own Eyes may, at this time, behold, in this Kingdom.

The Wonder is not, that the profeſs'd Members of the *Church* of *Rome*, unite their Hearts and Hands; and leave no Methods, whether of Deceit or Violence, unattempted, for the Service of that Cauſe, which, in all their loweſt Fortune, they never ſuffer to be removed out of their ſight; that they put on all the Forms of Complaiſance, and Diſſimulation; of Civility and Good Humour, even to Hereticks themſelves, to inveigle them into their own Ruine; that They flatter, and promiſe, and ſwear, every thing that is good and kind, to their Fellow-labourers; and, at the ſame time, enter into all the Reſolutions of Deſtruction, and Deſolation, whenever the Opportunity of Power ſhall come. This is nothing, but what is worthy of Themſelves, and of that *Church*, to the Slavery of which They have devoted themſelves. It is no more, than what They fairly, and publickly profeſs; if *Proteſtants* will but open their Eyes, and ſee it. It is their Religion; their Conſcience: It is inculcated upon them, as the Great Condition of their Acceptance with God, That no Good-nature of their own; No Obligations from others; no Ties of

Oaths,

Oaths, and ſolemn Aſſurances; no regards to Truth, Juſtice, or Honour; are to reſtrain Them from any thing, let it be of what ſort ſoever, that is for the Security, or Temporal Advancement of their Church.

The Caſe with *Them* is not, as it is with *Proteſtants*, who, to their Shame, have indeed, been unmerciful to one another, on all Sides: But then, their Mutual Violences have been rather the ſudden Effects of Paſſion and Revenge: And ſtill there hath been a Principle left, by which, in the time of Calm, and Cool Reflexion, there may be hope of curing ſo great an Evil. And every Sort of them, when they are undermoſt, diſown, and diſclaim, the lawfulneſs of all ſuch Proceedings.

But in the *Romiſh Church*, it is firmly ſettled upon never alter'd Principles; It is an Eſtabliſh'd *Article* of Religion; equally believ'd, and own'd, and inculcated, in their Adverſity, and low Eſtates, as in the Heighth of their Power. It ſtands unrepeal'd, upon Record; and it is confirm'd by Experience, that *They* are moſt likely not to fail of the Honours of Saintſhip, and the Applauſes of that *Church*, who act the moſt uniformly, and the moſt Steadily, upon that Foundation. Every Weapon they uſe, is Sanctified. Every inſtance of Fraud, and Perfidiouſneſs; Every degree of Violence, and Fury; is conſecrated. It is not only allowed; but firſt recommended, and afterwards, rewarded.

This, therefore, is not the Wonder, that Men devoted to ſuch a *Church*, keep up to their An-

tient

tient Character, and Profeſſion; that They don't deflect a Step from the Glories of their *Illuſtrious Anceſtors*; that They are not at all moved by the Peace and Intereſt of their Country; nor by that Security and Quiet, which even Themſelves might enjoy, by the Indulgence of a Government They will not Support; that *They* are ſtill the ſame implacable Adverſaries; and ſtill ſet on Fire, by the Principles, and the Zeal of their Religion, to ſcatter Ruine, and Deſtruction, round about them, and to deprive their Neighbours of every thing that is good and Valuable.

But the wonder is, that ſo Many of Thoſe, who call themſelves Proteſtants; and of Thoſe, who have violently wreſted the Name of *Church-Men*, out of the Hands of their Brethren, and appropriated it to themſelves, as its only Advocates, and Patriots; of Thoſe, whoſe Cares for its Intereſt, and Fears for its Safety, have been ſwell'd and magnified, above thoſe of all around them, to a degree almoſt Romantic; and even ſome, amongſt them, who have ſolemnly given their Faith to the *preſent Eſtabliſhment*, and not only ſworn themſelves to *that*, but abjur'd all contrary Pretenſions: That ſo many, I ſay, who will take it amiſs, not to be call'd *Proteſtants*, and much more amiſs, not to be call'd *Church-men*, have ſhewn too great a readineſs to join, ſome, their Hands, ſome, their Hearts, and ſome, their Indifference, with the worſt of Enemies, in the worſt of Cauſes; and to be deluded themſelves, as well as help to delude others, into utter Deſtru-

ction, by the weakeſt, and moſt groundleſs In
nuations, and all the moſt abſurd Metho
that ever any Cauſe was ſupported, and propaga
by. It cannot, therefore, but be of uſe, at th
time, to conſider more particularly,

I. The *Cauſe*, now openly avowed by o
Enemies.

II. The *Marks* of a *ſtrong Deluſion*, in th
Behaviour of *Thoſe* whom I have juſt now me
tioned, with Relation to it.

I. The *Cauſe* is now openly avowed. It i
no longer either denied, or diſſembled. It is,
ſet upon the Throne of theſe Kingdoms, a *Pr
tender*, at whoſe firſt Appearance in the Worl
the whole Nation of *Proteſtants*, of all Partie
and all Orders, and all Degrees, was fill'd wi
univerſal Diſſatisfaction, and Uneaſineſs, by th
Concurrence of all the ſuſpicious circumſtances tha
could well be united in one matter of Fact; an
whoſe *Imaginary Title* our Laws abhor, as abſo
lutely inconſiſtent with Themſelves, and ruinou
to our whole Conſtitution: And not only this
but a *Pretender*, who, to make him the fitte
to govern this *Proteſtant* Nation, and to be th
Patron of this *Proteſtant* Church, hath receive
all his firſt, and deepeſt Impreſſions, from *Tha
of Rome*, to which he hath devoted Himſel
with an uncommon Bigottry.

And this *Church*, from which alone He hath
learn'd all his Obligations, and every thing
tha

He accounts *Religion*, is the Same, which keeps up an eternal Claim to the *Riches*, as well as the *Obedience*, of this Nation: The Same, which hath assured Him, with the assumed Authority of God himself, that He not only *may*, but *must*; that it is not only *lawful*, but his *Duty*, by all the Methods of Dissimulation and Force, to extirpate *Heresy* out of our Religion, or Our selves out of the World: the Same, which hath taught Him, that Promises, and Professions, made to *Hereticks*, in order to the obtaining his End, are good, and laudable; but, after *that* is obtained, become *Sin*, *by being observed*: the Same, in one Word, which knows no Virtue, but, that which is the Meanest Vice, and Disgrace of Humane Nature, a Blind Submission of the Conscience to Man's Authority, where Men can have no Authority; and which knows no Vice, but, that which is the Supreme Virtue and Glory of an Understanding Being, the *standing fast in that Religious Liberty*, with which Almighty God, both by the Law of Nature, and the Gospel of Jesus Christ, *hath made Us Free*; that *Freedom of Choice*, and Honest use of our Reason, (the Neglected Gift of God,) which alone can render the Religion of a Man, acceptable in his Eyes.

If the Impressions of this are so much decayed with any amongst Us, that They ask,

Where, or *When*, That Church hath taught Him all this: Let any of its Advocates, answer, and tell us, *Where*, or *When*, that *Church* ever taught the contrary; Let them name any one instance, in which, the public Authority, or the most celebrated Writers of that *Church*, ever disapproved or condemned; or ever did not encourage, and applaud, any sort of Wickedness for their own Temporal Interest: Let them shew us, where their Leaders inculcate it, as an Indispensible Duty, that *Oaths* taken, and *Promises* solemnly made, to such as they please to account *Hereticks*, are to be Religiously observed: Let them produce their Authentic Condemnations, and Anathematizations, of Those of their own *Church*, who have dealt in all the Arts of *Perfidiousness* and *Cruelty*, to enlarge, or recover, Dominion, and Riches. This might justly be expected; if it were just to expect what is impossible.

They themselves know that this is no Imaginary *Satyr*, merely to embellish a Discourse; or to raise the Passions of Men; but that it is too plain to all, who will open their Eyes, and see. It is writ too deep in Characters of Blood, and Ruin, to be so much as denied even by Themselves, that the Methods, of *Dissimulation*, to inveigle unhappy Men into a Trust and Confidence; of *Perfidiousness*, to cut in sunder the Ties

all Security; of *Barbarities*, and *Inhumanities*, in cold Blood, and upon mature deliberation, have been all conſecrated to Glory; bleſs'd, applauded, and rewarded, by the Public Voice of that Church: Whoſe true, and legitimate Son, we acknowledge *Him* to be, who now claims our Deſtruction, as his Right; and comes forth to aſſert it, Sanctified by the Benedictions, and prepared by the Leſſons, of ſo Holy a Mother; and fired with the Madneſs of Revenge, made Ten times Hotter by the Fury of ſuch a Religion. This is a ſhort View of that *Scene* of things, which not only *may*, but *muſt come*, if the *Cauſe* now avowed by our Enemies, ſhould be crown'd with Power and Oportunity.

One would think, indeed, if either the Senſe of Feeling, or of Gratitude, were not wholly dead amongſt Us, it might be enough to allarm the coldeſt Breaſt, to think only upon what the ſame *Cauſe* profeſſeth, and attempts, to remove from Us. To deprive Us, of a KING, who is poſſeſs'd of all the Royal and Humane Virtues, that any Nation could wiſh to ſee United in a Governour; and poſſeſs'd of them, in ſo great a degree, that were his *People* but as willing to be made happy, as *He* is, to make them ſo, nothing upon Earth could equal the Bleſſings of his Reign; of a *KING*, who hath given the World, the ſenſible and certain Demonſtration of Experience, that no Heighth of

Power

Power can corrupt the Equity of his Nature, or diſorder the Temper of His Soul. To deprive Us of ſuch a KING; and, with Him, of a PRINCE, whoſe Noble Paſſion for the True Intereſt of this Nation, makes His Name Dear to every True *Britan*, and every True *Proteſtant*: Of a PRINCESS, Whoſe Private Virtues give Light, and Pleaſure to all around Her; and Whoſe Greatneſs of Soul taught Her long ago, to diſdain the Allurements of *Popery*, tho' cloath'd in all this World's Majeſty, and Glory: And of a *Numerous Race*, to be form'd for the ſupport of our Religion, and Liberties, by theſe Examples. Such a *Scene* of *Good*, in poſſeſſion, as few Nations upon Earth have ever experienced! And ſuch a View of *Good* to come, as calls the *Bleſſings* of *Future* Times into *our own*; and adds to the Happineſs of the Preſent Generation, a *Taſte* of the Happineſs of their Poſterity! And, what is this, in other Words, but, to deprive Us of every preſent Good, and every future Hope, of *Proteſtants*, *Britanns*, and *Men*?

If we ſumm it up, therefore, and ſhew it in one View; the *Cauſe* now enter'd into, by our Enemies, is, To remove from Us a KING, whoſe *Right* is the very Eſſence, Band, and Fundamental Law, of *Society*, and whoſe Inclination, Nature, and Religion, all conſpire to make Him the Father of his People, delighting in their Happineſs, as in his own; And to place in his ſtead, a *Pretender*,

tender, whose Imaginary *Title* is founded upon the very Supposition of our *Ruine*; and Who, if He were possess'd of all the Good Qualities with which His Best Friends could wish, at this time, to paint Him out, yet, as Himself possess'd by such a *Religion*, as must destroy them all; such a *Religion*, as teacheth Him not to expect either Favour from those who profess it here, or Mercy from God hereafter, unless He makes the Destruction both of our *Church* and *State*, the Great Business of his Life, whenever He hath Power in his hands; Nay, assures Him of the Wrath both of God and Man, should He be so *Wicked*, as ever to think of observing those *Protestations*, or keeping those *Promises*, which are only allowed to delude unwary Men into their own Ruine. This is the Aspect, which it hath upon our Selves, at present.

And then, for the future, It is not only to remove from Us, those *Royal Pledges* of Good to come, which our Eyes now behold; but it is to banish far out of our Sight, the most distant Prospect of any Protestant Royal Family, for ever; and to place over Us, a long Chain of Popish Successors, never to be dissolved, or interrupted; in which the latter Branches may be sure to compleat any part of our Ruine, in which the Former may have fail'd. So that it is, indeed,

deed, and in truth, to rob Us, and o
lateſt Poſterity, of every thing We
Value, in this World; and, at the ſa
time, of all thought of ever enjoying it
gain: And it is, to bring upon Us, a
upon all after Us, every Evil that H
mane Nature ought moſt to fear, with
ſo much as the faint glimmering of a
Hope of Future Redreſs.

This is the *Cauſe* now ſet on foot by
Enemies. And, I am very ſure, not aggrava
beyond Truth; becauſe it is a *Cauſe*,
bad to be capable of Aggravation.
Colours can make it more black, than
is, in it ſelf. No Words can repreſ
it worſe, than it repreſents it ſelf now
the World, ſupported by the Zeal of
pery: whoſe only Strength lies in the C
Comprehenſive Principle, of Holy Perfi
ouſneſs, and Iniquity; which tears eve
Good Principle up by the Roots, a
ſanctifies and ſtrengthens every bad one.
might have placed before your Eyes, a Sce
of thoſe Evils, which the conſtant Expe
ence of this Nation it ſelf, as well as of
around Us, aſſures Us, have always acco
panied it. But I choſe rather to ſhew it
another Light; that Such as are delud
with the ſmooth Words, and fair Promiſes,
its Advocates, may be convinced, from th
obligations of Religion, and Conſcien

which

which it layeth upon its Diſciples, that it not only always was, in fact, ſo fatal, where-ever it hath prevail'd; but *never can be other-wiſe*. And yet, even with reſpect to this *Cauſe*; the Worſt, in all its Circum-ſtances, that any Nation under Heaven can be witneſs to; how aſtoniſhing is the Conduct of Many, who call themſelves *Pro-teſtants*, and perhaps think Themſelves ſo? Let us now, therefore, conſider,

II. The Marks of *a ſtrong Deluſion*, in the behaviour of Thoſe, who join either their *Hands* or their *Hearts*, or their *Indifference*, to carry on the Work of our Worſt Enemies; whilſt they expect to be thought *Proteſtants*, and *Churchmen*. And,

1. How ſtrong a *Deluſion* muſt it be upon the Minds of thoſe Men, who have ſhew'n themſelves as ready to ſwallow all the moſt ridiculous, and groundleſs Stories; as the Diſciples of *Popery* have been to invent, and propagate them? If one reflects up-on what hath paſs'd amongſt Us of late; one would be apt to think, that the whole Conduct of the *Machine* for mak-ing and diſtributing *Falſe Reports* to the credulous People, had been lodged, and truſted, with the Managers of the *Popiſh Cauſe*, in this Kingdom. I forbear to look

back farther. It is enough to remembe that *His Majesty* had no sooner taken Qui Possession of that *Throne*, which God hat given *Him*, but that all the Scandal, an Infamy; every thing that could tend make *Himself*, and his *Illustrious Family*, co temptible, or hateful, was scatter'd abou with a Diligence and Zeal almost incredibl No matter how inconsistent; how self-co tradictory; how much beyond the comm size of Credibility; from that Day to th it hath been dealt about, with so uninte rupted an Industry, that I believe, no A ever was witness to so many, and so ext vagant Inventions of Malice, crowded into so short a period of Time. And every one of them so visibly, and palpably, framed to serve the *Cause of Popery*; and so hugg and enjoy'd, by the *Papists*; (who all the while are laughing at the Credulity of their *Fellow-Labourers*;) that no *Protestants*, of what Church soever, but such as are wilfully, or fatally, blind to their own preservati could shew that Greediness, which h been observed, in swallowing, and spread ing, all the *Fictions* of their *Worst Enemies*; and that resolute Backwardness to believe the contrary, to which even their own Se might be witnesses. I have an Eye pa cularly now, to that Heap of *Mean*, *Low Calumny*; to that immense nu of the most groveling Falshoods, (not

be mention'd) calculated for the *Populace*; ſome for a Week, ſome for a Day, or even for an Hour: in order to alienate their Affections from their only True Intereſt, and to turn their Paſſions another way.

2. But this alone would not do. The Great Artifice of the *Romaniſts*, who are ever obliged, in Conſcience, to keep our Ruine in their Eye, hath been to give a falſe Scent to Many *Proteſtants*, who might otherwiſe join in oppoſing their conſtant Deſigns; to turn their Jealouſies to Shadows of their own raiſing; and, in order to remove their Thoughts from real Danger, to make them *Fear, where No Fear is*. And, acting this part, with their uſual Dexterity, in conjunction with the Fire of Ambition in *Some*, and the Conſciouſneſs of Guilt in *Others*; they have had too much ſucceſs in it, amongſt Thoſe, who ſeem little to care what becomes of the *Public*, if *Themſelves* be not pleas'd in all things.

I ſhall mention only *One*, or *Two*, of the moſt remarkable Inſtances of this. In order to turn the Jealouſies of weak Men, from their own Quarter, upon the *Government* it ſelf, it hath been one Great piece of their Art, to repreſent all Attempts in favour of the *Pretender*, as *Chimæras*, and Impoſſible Imaginations; and, at the ſame time, to

give Aſſurances to all truſty and faithful Friends, that the Attempt was certain, and too deeply laid, to miſcarry. This, they knew, would be of ſervice to Them, two ways: The *One* part of it would keep up the Hearts, and Spirits, of the Friends of his Cauſe; and prepare Them for his Aſſiſtance: Nay, and increaſe their Number, and their Inſolence. And the *Other* would be ſure to bring *Reproaches* upon any ſuch Preparations of Defenſe, as would be abſolutely neceſſary to oppoſe ſuch an Attempt. This was carried farther: even to the charging, or inſinuating, Deſigns of *Arbitrary Power*, to be ſupported by an Army here at Home. So that this was the *Hard Lot* of Thoſe, who had the Care of the Nation in their Truſt. If They made no Proviſion for our Security, before ſuch an *Attempt* was open'd; our Enemies might the better promiſe Themſelves Succeſs. And if They did; the ſame Enemies were ſure to Tax them with ſuch Deſigns, as might Fire the *People* againſt their *Rightful KING*; the conſequence of which, They well knew, would be, to diſpoſe them the more readily to receive the *Pretender*. But what *Deluſion* muſt this be? For, as, on the one ſide, The greateſt Enemies of the KING cannot Name any one thing, that look'd like ſo much as a Diſpoſition that way; and as He hath given *Us*, and all *Europe*, the greateſt Proofs, and the greateſt Security, of

e contrary: So, on the other ſide, They ffer themſelves to be perſuaded to throw emſelves headlong into the *Arms* of *Arbi-ry Power*, under pretenſe of running from For this is certain, that, ſhould the *Cauſe* the *Pretender* ever ſucceed, it is ſo big with e Miſeries of *Popery* and *Revenge*, that no-ing but *Arbitrary Power* can poſſibly ſup-rt it: nor will it ever truſt itſelf here a-in, under the Influences of *Law*, and *Li-ty*.

But the Great, and perhaps the moſt evailing: I am ſure, the moſt Aſtoniſhing, *cluſion* of all, is, *That* of thoſe *Prote-nts*, who ſuffer the *Papiſts* to poſſeſs them ith an Imaginary Fear about the Securi-of the *Church* of *England*; and then, with nded Eyes, and darkned Underſtandings, to pect its greater Security, in the *Pretender*'s uſe. This, I ſhould think enough to cure y *Proteſtant* of this Jealouſie; that, om the beginning of that Groundleſs Cry, it as very obſervable that the Sons of the *Church Rome*, join'd with their loudeſt Zeal d Noiſe, in it. For, what a ſhameleſs In-lt is this upon the Common Senſe of Man-nd, for *Them* to put on an Air of Concern, d Tenderneſs, for a *Church*, which they not ly Hate with an implacable Hatred; but hich, it is a Meritorious Part of their Re-gion, to deſtroy from the Earth. I would

appeal

appeal to any of the moſt deluded *Proteſtants*, who will but promiſe to recollect their Thoughts for a Moment, whether the *Papiſts* joining in ſpreading this Jealouſy of the Danger of a *Church*, which they Hate, be not a certain proof that They think it really in a Flouriſhing Condition; much too ſecure for their Deſigns, and their Intereſt, unleſs, by ſuch frightful Fictions, They can entice *Proteſtants* themſelves to join with them, in it's Deſtruction.

It is fruitleſs to obſerve to ſuch *Proteſtants*, unleſs They will lay aſide their ſtrong Prejudices againſt their own Intereſt, that the Worſt Enemies of the *KING*, and the *Adminiſtration*, cannot produce one Inſtance, I will not ſay, of any Injury, but of any Diſregard to this *Church*; but might produce many, if they would be ſo juſt, of the contrary: As many, as in ſo ſhort a Time could be poſſibly given. But if they reſolve to ſwallow all the groundleſs Jealouſies of this ſort; yet what a degree of Infatuation muſt it be, to think of *Security*, where there *can* be none? To fly from the Imaginary Suſpicion, to the real Certainty of Ruine? To run from Thoſe, who, they weakly ſuſpect, *may*; to Thoſe, who, They know, *muſt* deſtroy it? Or, Is there any new League of ſtrict Love and Friendſhip, now made, between the *Church* of *Rome*, and *Us*? and tied by cloſer Bonds than

Proteſtation

rotestations, and *Promiſes*, which it is their Duty, to break, as ſoon as They can? Or, all the cunning and *Policy* of *Rome* ſunk at laſt into this, of furniſhing Money, and Arms; and of hazarding the Lives, and the Eſtates, of her true Sons, in this Nation; out of pure love and kindneſs to the *Church* of *England*, and ſolely to Eſtabliſh *that* upon a laſting and ſtrong Foundation? Or, do Men truſt once more to *Vows*, and *Aſſurances*? If they do, They truſt to what the Experience of this Nation hath felt to be No Security; and what their Enemies themſelves profeſs to be none. And, do They think that the Number of *Romaniſts*, who venture their All in this World, for the Service of the *Pretender*'s Cauſe, have not had much better *Aſſurances* and *Security*, that *their* Intereſt, and *their* Religion, is to Reign in Triumph in this Land, before they would engage themſelves, in ſo deſperate a manner? But, I confeſs, I ſhould not wonder if *They*, who can come to be ſo deluded, as to think their *Church* ſecure, in the Method of *Utter Deſtruction*, ſhould come to believe that the *Britiſh Papiſts* are inflamed with a Zeal for the *Church* of *England*; and undergo all the Fatigues, and Hardſhips, and Dangers, of a *Rebellion*; not to Eſtabliſh, or ſerve, *their own Church*, which They love to Death, but the *Church* of *England*; which they Hate with an immortal Hatred. Even *this* may not be too hard for the Faith of Thoſe,

who

who can truſt to any Promiſes and Vo
of Good, or Security, to any *Proteſt*
Church upon Earth, from ſuch as cann
and indeed, dare not, keep them.

3. The ſame Perſons may be *deluded*,
they reſolve upon it, by the reproachful Wo
of *Foreigners*, and Strangers to our Laws; a
the like; caſt upon our *Royal Family*: wi
out conſidering, how nearly, and how certain
They are deſcended from our *KINGS*,
without remembring that *He*, who thro
out this Reproach, never had any better
portunity, Himſelf, of knowing *Us*, or
Laws; Nay, that He hath very particular R
ſons to hate, and deſtroy them: That He cann
come without being follow'd by a Line
Popiſh Princes, *Foreigners*, in every Sen
and that neither *He*, nor *They*, will con
without a *Religion*, *Foreign* and Superior to
the *Laws* both of God and Man.

4. They may, if they pleaſe, be *deluded*
the general Word, of redreſſing *Grievance*
which yet His *Adherents* themſelves mention b
very ſparingly: becauſe they well know th
We have no *Grievances*, in *His* Eye, but t
ſecurity of our *Conſtitution*, in *Church*, a
State; no *Grievances*, for *Him* to eaſe Us
but our *Laws*, *Liberties*, and *Religion*. The
He ſincerely promiſes Us, to remove. A
I truly believe that His Religion it ſelf w
permit

permit Him faithfully to obſerve ſuch Promiſes.

But I have ſaid enough. I have ſhew'n you, what that *Cauſe* is, and how many Evils are contain'd in it, which is now open'd, and avow'd, by the Friends of the *Pretender*. I have conſidered thoſe *Weak Pretenſes*, and *falſe Inſinuations*, by which Many, who call themſelves *Proteſtants*, have been deluded; and they have been managed by the Artifices of *Popery*, *Guilt*, and *Reſentment*: And I hope, I have made it appear, that it muſt be a *Fatal Deluſion* indeed, if They do not ſee, that to join their *Hands*, to the Efforts of our Enemies, in this *Cauſe*, is to haſten to the future Ruine of Themſelves, and their Poſterity, through a Sea of preſent Calamity; that to join their *Hearts* and *Wiſhes*, in it, is to call down every Curſe upon Themſelves, and all that are to follow them; and that to put on an *Indifference*, upon this Occaſion, is to put it on, in a Cauſe that doth not admit of an *Indifference*. It is, indeed, to profeſs an *Indifference* to Life, or Death; Pleaſure, or Pain; Happineſs, or Miſery. And tho' *They* may inwardly applaud their own Wiſdom, who cautiouſly wait for the *Event* of things: yet They muſt remember that their Return to their Senſes, from this State of Indifference, will have but an ungraceful appearance, when all ſhall be ſecure; and that little thanks will be

due to *Them*, (of what ſort ſoever they be,) from their *KING* or their *Country*, when the Danger ſhall be over, that They have neither open'd their Mouths, nor lifted up their Hands, nor ſo much as their Hearts, againſt the Enemies, not of *Us* only, but of all *Humane Society*.

If it ſhould be told, in any part of the Earth, where the Hiſtories of our Nation have not been before known; could it poſſibly be believed, or could it paſs for any thing but an invented *Satyr* upon Humane Nature, that there is a Sort of Men in the World, uneaſy at their own Happineſs: either labouring to tear it in pieces, Themſelves; or wiſhing Succeſs to thoſe who are engaged in that Work; or ſupinely negligent, cold, and indifferent what becomes of it: Begging a Deliverer, in the Agony of their Diſtreſs; and reviling both the Deliverer, and Deliverance, as ſoon as it is well accompliſhed: Shaking off Fetters, in one Generation; and calling for them again in the next: Tireing out Heaven itſelf, with Petitions for their own Miſery; inviting and imploring every Evil upon Themſelves, and their Poſterity: making loud profeſſions of the moſt ſubmiſſive Paſſiveneſs, under the greateſt Worldly Hardſhips; and unable to bear even ſo ſmall a one, as *the Want of all Power*. Speaking much, and often, and zealouſly of the Security, and flouriſhing Eſtate of the

Church

Church; and, in the ſame Breath, giving it up into the Guardianſhip of *Rome*, whoſe Diſciples openly acknowledge Themſelves bound, in Conſcience, to deſtroy it: Believing the Promiſes of *Thoſe*, who Themſelves aſſure them, they are not to be believed; Truſting the Pretenſes of *Thoſe*, whoſe Religion profeſſeth to deſtroy at once all the Foundations of Truſt; and uniting with Thoſe, by whom They are ſure to be undone, and miſerably treated, themſelves: *Some*, ſtriving and fighting; *Some*, wiſhing and deſiring; and *Others*, contented, to part with *Eaſe*, *Quiet*, *Laws*, *Liberty*, *Property*, *Religion*, and all the Bleſſings of Government, adminiſtred by Juſtice and Goodneſs; And, in their Stead, *Some*, not oppoſing, and *Others*, contending earneſtly, for *Chains*, *Baniſhments*, *Maſſacres*, *Slavery*; and for every Evil, contained in the Two Great comprehenſive Engines of Miſery, Unchriſtian *Perſecution* in *Church*, and Lawleſs *Tyranny* in *State*: And, in order to all this, *Some*, taking a pleaſure, and *Others*, ſatisfied and eaſy, to ſee their Native Country laid Waſte, and made a Scene of Blood, and Confuſion; and the Seat of a *Civil War*, which, in its loweſt degree, muſt unavoidably bring along with it many unhappy Inſtances of Devaſtation, and Mourning; which God, the Righteous Judge, will charge to *Their* Account, who neither will know their own Happineſs, nor can bear with that of Others: In a word, ſome openly attempt-

ing to deſtroy, and Others not attempting to defend, a *Government*, upon which the Happineſs of their own Lives, as well as of their Neighbours and Poſterity, intirely depends; and an Adminiſtration, which Themſelves do not charge with any one Inſtance of *Illegal* or *Arbitrary* Proceeding.

If it be poſſible to caſt a Veil over the Shame of our Country; let not this Scene of Blindneſs, Abſurdity, Contradiction, and Inconſiſtency, make a part of it's Hiſtory. But this cannot be hid; let it be told, at the ſame time, with how ſteady a Greatneſs of Soul, and how calm a Conſtancy of Mind, the KING received the Inſults, and Ungrateful Returns of Men, whom he came diſpoſed to make happy: Like a Rock, unmoved by thoſe Waves that daſh themſelves to Pieces againſt it. Let it be told, with how ready, and ſincere, a Zeal, his *Parliament* haſted to vote everything for *His*, and the *Publick* Security; with how faithful, and vigilant a Care, His *Miniſters* detected the ſecret Contrivances, and oppoſed the *Open* Deſigns, of His Enemies: Nor let it be forgot, that, in the midſt of all the *Madneſs* of *Some*, ſupported, and increaſed, by the *Indifference* of *Others*, there were multitudes of *Good Subjects*, truly ſenſible of the Invaluable Bleſſings They enjoyed in *Him*, and His Adminiſtration; full of Gratitude to Heaven for their Happineſs; and

ready

ady to hazard all the Concerns of this World, the Defenſe of it.

May the Number of ſuch, daily be ſeen increaſe! As it muſt do, if all *Common* *nſe* be not loſt from the Earth: And, may *We*, from the Principles of Conſcience, and Honour, be of that Number! As *We* muſt , if We conſider what either *Conſcience*, *Honour*, mean. Let us be juſt to This *Day*, which once was bleſs'd by every *Pro-* *teſtant* Mouth in this Nation, for the pre- nt Relief and Reſpite from impending uine, which it then brought along with it: nd which ought now much more to be leſs'd, as it hath laid the Foundation of appineſs, not only for Us, but the Chil- en yet unborn; as We have ſeen, and now el, the Great End aim'd at by it, to be own'd with Succeſs; and the Mercies that firſt convey'd to Us, (even every thing e enjoy in *Church*, and *State*, and the ry poſſibility of enjoying it,) ſecured a- inſt every humane attempt, but our own *upidity*, and *Ingratitude*, by the Settlement that *Proteſtant Succeſſion*, which alone ould give Us any Proſpect of Good.

May Almighty God, the Great Gover- our of all things, watch, in a particular anner, with the Eye of his Providence, o- r thoſe *Sacred Lives*, upon which All Our Hap-

pineſs

pineſs is ſuſpended! And guard them again every Attempt of Secret, or Open, Vio lence!

May He direct All, to whom the *Adm niſtration* of Affairs is committed, to go on with Wiſdom, Courage, Unanimity, an Conſtancy, to conſult, and ſecure the Pub lic Intereſt! And, whether the Influenc of it reach to our particular Concerns, an farther, than as They are mixed with the *Pu lic*; Whether We taſte of its Beneficenc any otherwiſe, than as Members of the Whole or not: let us always remember that it our Duty, not to meaſure our Obligations Thankfulneſs, by any *private* Conſiderations diſtinct from the *Common Good*; but to rejoice with as much Sincerity and Zeal, for the i eſtimable Bleſſing *of Public Security*, which *All* partake, as God, and Juſtice, an Reaſon, require, from a *People*, the moſt hap py in the whole World, if They would bu know their own Happineſs! Which, Go grant They may, *before it be hid from the Eyes!*

FINIS.

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